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the actual work of the science, rather than be determined by any *a priori* considerations. This address is to appear in *Science*.

H. L. HOLLINGWORTH.

COLUMBIA UNIVERSITY.

REVIEWS AND ABSTRACTS OF LITERATURE

Education and Psychology. MICHAEL WEST. London: Longmans, Green, and Company. 1914. Pp. viii + 341.

West's "Education and Psychology" is distinctively a book of the present day. It reflects a sociological point of view in educational theory, but one that has grown reflective and self-critical, demanding a specific correlation between known facts and working institutions. It recognizes the need of industrial education for the workman, but a form of industrial education that attempts to tally with the principles of sound pedagogy and lives in peace with the demands of the workman's leisure hours. It utilizes the results of psychological experimentation without consciousness of novelty; and, instead of presenting the data of good, bad, and indifferent experiments and leaving the bewildered and incompetent reader to choose conclusions for himself, it shows the author accepting the function of the expert and simply telling what he considers to be significant results. In it our old friend of the text-book in education, the controversy over formal discipline, has been coldly treated as a self-evident fallacy; the Boy Scout movement comes in for notice as a phase of education that deserves attention and supplementation or curtailment; and here and there one reads the influence of Bergson.

The book covers a wide field of educational problems and might well be called "Theory of Education" or "Principles of Education" instead of the more limiting "Education and Psychology." The treatment begins with a description of mental functions and proceeds to the selection of a course of study and the organization of a system of schools. But the name which the author has chosen for his book is thoroughly justified by the fact that the general educational principles that he establishes are based upon the descriptions of mental life that form the major portion of the work.

Mr. West insists most vigorously that the existing programme of education in the English elementary schools is directly contrary to that which his examination of the boy's mental life would show to be logical and practicable. It is exclusively a programme of literary studies that aims to prepare the boy for enjoying leisure time and to change the producer into the governor. The boy is sent out into life totally unprepared to take his place in the workaday world, and, by reason of his social position, is unable to exercise fully and freely either the arts of leisure or the functions of the governor. As a result, the schools turn out inefficient workers and inefficient citizens. The time of the boy's life when he is interested primarily in doing things is from about ten to thirteen. But during that period he is kept at literary work. Better reverse the order and give the

boy during this period a great deal of practical work, introducing along with it the scientific controls and the information that aid him in doing the work with intelligence. West's plan provides for two or three years of general instruction in fundamental arts and processes, along with unspecialized manual work, in a school which he calls the kindergarten. After the age of ten is reached, the boy goes to a preparatory trade school, where he is taught something about all of a half dozen occupations that are represented in his local community. After three years of work in this school, during which he is led to drop such trades for which he shows little ability and to specialize more and more narrowly in such work as he enjoys and in which he shows skill, he enters a trade school. Here he specializes for two years in a chosen trade, with a final year of very specific work that is designed to fit him definitely for a place in the industrial life of the community. In case he shows special ability in the scientific side of the trade, he is allowed to go to a technical school, where he spends three years, getting to work at seventeen. In case he shows very marked ability he is encouraged to take a university technical course, thus going to work at twenty. During the entire period of technical education, West would have the boy carrying on, according to his tastes, some definite studies of the liberal sort—art, literature, pure science, pure mathematics, non-technical history. The liberal phase of his education is to be entirely separate from the technical. The trade school is to be controlled by commercial ideals; the liberal school, by cultural. The former is to teach him to earn a living; the latter, to enjoy his spare time and to establish for himself an outlook upon life. In its essentials, a similar plan is to be adapted to those boys who wish to go into commercial life and into the professions.

For one who lives in America, where the doors of professional opportunity, while gradually closing, are yet open to all aspirants, and where there is extreme fluidity of social groupings, Mr. West's full acceptance of the *status quo* and his apparent desire to make even more rigid the walls of class distinction, seem rather hard. It must be said for his plan, however, that some balance of opportunity and ability is provided, since that boy of the working class who shows pronounced ability is given a university education, while the inefficient member of the governing class who does not possess professional ability, finds his level in trade or business at seventeen. At all events, Mr. West's plan proposes to avoid his twin aversions, the Oxford business man and the Hyde Park statesman.

The book closes in a minor key. It may be that the elaborate plan of education, outlined above, is Utopian and impossible of achievement, owing to the boy's lack of ambition and the limitations of the school. In that event, let the boy become the drudge, the man capable of performing one part of an industrial process; let him pick up his education for the business of breadwinning as he is able; and let the school apply itself to achieving a littl more happiness for the worker after the untrained drudgery of the day.

Among the possible deficiencies of the book is the treatment of intuition in Chapter Three. Likewise questionable is the logic of separating

from the control of intellect as widely as Mr. West does, the development from instinctive to social-minded action. Certainly intellect is no less an instrument in the winning of a socially-expressed life than it is a tool in the interest of earning a living. It seems, too, that great attention should be paid to the correlation of manual skill and artistic feeling in any system of industrial education, even if only in the interest of greater industrial efficiency. And, finally, the book is exclusively about the education of boys. We shall welcome what Mr. West may say in the future about the education of the other half of society.

EDWARD H. REISNER.

KANSAS STATE AGRICULTURAL COLLEGE.

Il Valore Supremo. LUIGI VALLI. Genoa: 1913. Pp. 313.

This very readable treatise begins with an introductory metaphor in which duty is compared to a speaking sphinx. Life surrounds man with innumerable sphinxes, mute mysteries, but among all these is a sphinx more powerful than the rest which has a voice and which says, "Thou ought and thou oughtest not." Since it is impossible to eliminate this mysterious fact of duty we must investigate it. The idea of duty rests upon the idea of value, and to this, therefore, the author addresses himself.

The first chapter treats of the psychological fact of valuation, which is defined as the recognition of value or the attribution of value (or of want of value) to an object or state or act of any sort. We do not affirm value of anything without thinking of some desire or tendency as being directed towards it, but the valuation of an object is not to be confounded with this affective-volitional excitement which attaches to it. If, in experiencing desire or aversion for an object, we also feel that our desire or aversion is permanent or will be renewed in the presence of this object, then, and only then, do we attribute value to the object. In other words a real or a supposed constancy or uniformity of affective-volitional moments toward the object is necessary. Valuation has much the same relation to these individual moments of desire that the conceptual image has to the particular images.

The second chapter discusses "The Assimilative Force of Valuation." Valuation includes, as it were, the records of past attitudes and the prevision of future attitudes towards an object. This consciousness of a uniform reaction tends to give to our will a certain stability, that is, there is an assimilative power in the valuation process. This assimilative or attractive force does not reside in the object itself, but rather in a tendency in us to follow or comply with what is large or important or general or powerful. As the author develops this conception it is not quite identical with imitation, but might be called a tendency to fall in with large issues. There are three moments of such compliance—first, the external and mechanical imitation of the acts of others; second, sympathy which is an imitation and assimilation of the sentiments of others; and, third, the imitation of valuations, that is, the tendency to give values to the same objects that others do. Moral obligation is but one example—a special form—of this assimilative force. Moral obligation is felt only